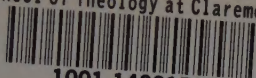


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# The Organization of the Protestant churches in Germany

AN ADDRESS  
by  
D. ERICH FOERSTER  
FRANKFURT a. M.

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Reprinted from the Report  
of the Fifth International Congress  
for Free Christianity and Religious Progress  
Berlin 1910

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Let me first speak to you a word or two of the invisible Church which is the mother of us all, as whose members we, belonging to many different denominations are here at this moment assembled. She bore us in her bosom, and out of Her branches the essence of piety floweth upon us as the sap floweth to the tendrils from the vine.

You know the central thought of the Lutheran reformation was to distinguish between the Church or Churches as lawfully organized bodies, created by men, and the Church of Christ, the creation of the Holy Spirit, sent into the world by Christ, that is the inward spiritual Christendom.

You know also that the Holy Spirit of God has channels by which He reveals Himself to the souls of those who seek and wait upon Him: the Word and the Sacrament. I will explain my meaning quite simply. He lays hold of us by means of "words of eternal life", making our consciences to recognize the majesty of Goodness, and teaching our hearts to believe in the eternal destination of our own selves; and He carries us away by deeds of holy love, to benefit, to shame us, and to fill us with enthusiasm. Surely men whose lips are endowed with such words, and whose hands spread love, are filled with this Holy Spirit, illuminated and sanctified by Him — Sons and Daughters of God — they are truly of the "Kyrios" — "Kyriake" — "Church".

Never did the Holy Spirit manifest Himself more purely and clearly than in the Man whose lips told the parables, and the Sermon on the Mount, and whose hands were gentle to cure the sick, and strong to break fetters asunder. Where His teaching is revived, and a vision of His love and bravery enters the soul there we experience even to-day the presence of God as powerful as nowhere else, there we are indeed amidst the Church. He became the head of a new type of mankind. The Holy Ghost poured out into the world works in it towards the



coming of the Kingdom of God. Never can He grow powerless, but He manifests Himself ever again by holy words, and holy deeds. The blind do not perceive it, and those of little faith despise it, but "he who has eyes to see, and ears to hear" will still feel the rushing mighty wind, and be born on high as on the wings of an eagle. He knows he is indebted for what is best in him, for his conscience, his hope, his knowledge of God, for his joy of life, and his courage to die, to the multitude of disciples who bore themselves as vessels and instruments of the Holy Spirit, and of whom the Captain was Jesus, to the invisible, the real, and active "Church of Christ". Many of these bearers of the Holy Spirit, representing together the Church of Christ, stood in pulpits, others spent their time in monasteries, others testified from the stake, from the stage, at public meetings, in parliaments, in camps, others beside the beds of children, and of the sick. There were preachers, monks, thinkers, poets, rulers of men, also physicians, teachers, philanthropists, women in the garb of deaconesses, fathers and mothers — many many more than we can tell belong to this host the sound of whose lips has passed away, and whose deeds were known to the smallest community only. And the Church of Christ is living on in our midst, and in our own time. She cannot perish, men are unable to escape her power even though they should deny her existence, she will ever rise again glorious and rend her fetters. But she has no need of any human arm to protect her, and she does not obey any other command than that from above, the inspiration of the Holy Spirit. Her citizens are bound to speak what He commands, and to do the work He appoints.

The words of Jesus "Ye are the salt of the earth! Ye are the light of the world!" are engraven on this Church. It is all but impossible to conceive a sufficiently universal significance of the effects of this power of God speaking and working through Her. It is like a secret fire burning in the innermost centre of our culture, protecting it from growing cold, and stiff, and bestowing powers of revival and motion. Our philosophical systems, and our fine arts, our political laws, and our domestic customs, our social relations, and our way of feeling, they are all, on closer inspection, penetrated by its influence, its strength invades our deepest thoughts and judgements.

The religious fellowship of men was also reformed and renewed by the Holy Spirit, and His witnesses. It was not left to Him to create it, for when Christ came into the world there had, both among jews and pagans, long since been services, mysteries, synagogues, temples, liturgies, dogmas, priests, theologians, brotherhoods, and convents. Against no other sphere of life did the new Spirit wage war with more impetuous force than this. He broke the old bottles, and tore the old



garments, but He could build up new modes of worship with existing material only. He struggled with the spirit which had hitherto ruled the religious life, and had fashioned its ritual, the spirit of the law, of intellectuality, and of superstition. But it was not the will of God that He should at one stroke change and destroy all this misrule, the result of the struggle was the birth of the Catholic Church.

But impossible that the invisible Church of Christ should have been swallowed up by the visible Church. History is full of protestations from the members of the true Church against what was unchristian and heathenish in the Catholic. Never more so than in the days of the reformation. The wrath of Martin Luther broke down with Samson's hands the walls which the papist Church had built around herself, and led numbers of her servants out of the Babylonian Captivity. Whither did he lead them? To the invisible Church, the Church which Luther discovered, the true Communion of Saints in which "He daily and fully forgives me all my sins, and all believing Christians." In Her he felt at home, from Her he received strength to do his reforming work, from the communion with all the "dear Saints", with prophets, apostles, holy fathers, and also with Christian friends, like Staupitz, Melanchthon, Bugenhagen, Jonas. To Her he led his beloved countrymen, teaching them to fight the terrors of sin, of death and hell, in union with men who had triumphed over these powers, Christ and His true believers, and with an upward glance at those who believe and struggle like ourselves, or have finished with belief and strife. He imagined the eyes of a great, albeit invisible and illimitable "*Communio sanctorum*" watching those still doing battle upon earth, wrathfully chastising, encouraging, and he saw innumerable hands stretched out to them, bearing, raising, comforting them.

He who had discovered this invisible Church, and had found in it forgiveness of sins, life, and everlasting salvation, could not think of building, organizing, or ruling the Church of Christ. The spirit of God, by His own power, ever provides Him new witnesses of word and deed.

All that remains to man to do is to bring his vessels to have them filled with the water of eternal life, and to make room on earth for the witness of God and to hinder and to break all bad purposes and intentions which will not let the name of God be sanctified, and will hinder the coming of His Kingdom. Luther refused to ask protection for the Church of Christ and Her witnesses; the Church protects Herself, if need be with the invincible weapons of martyrdom. He held in derision those of little faith who imagine they ought to build pillars to support the sky lest it fall down. Granted freedom of Christian thought and Christian

life, in his opinion all that man can do was done, and he believed that God Himself would send and endow the right men.

What appertains to this liberty? Nothing but the outward support of ministry and congregations, schools, Churches, parsonages, together with the necessities and security of life. But even where this liberty was not guaranteed, where the preachers of the Gospel were persecuted, and the organization of congregations not allowed, in a country where the government proceeded entirely according to the wishes of the pope, even there the Church of Christ would continue to exist, that was Luther's hope, and would animate and endow witnesses to proclaim the gospel plainly and sincerely, who would risk being burned or hanged like those two young martyrs at Brussels. However such compulsion on the part of those in power who would hinder the Spirit of God, would be their own condemnation.

On the other hand, freedom granted, with churches and schools in a good condition, and Christian believers living one with another in untroubled peace, would not yet of necessity be a proof of the Church of Christ having been created and founded. But God has commanded us to believe that He will provide the right witnesses to them who earnestly require them.

There were hours in Luther's life when he believed the church of the pope would decide to restrict herself to the performance of this task, and would renounce binding the spirit, and exercising power over doctrine and life. He then would have been willing to acknowledge episcopacy, and to be obedient to it in all outward matters, concerning body and existence. But the Catholic church did not perform this act of self-abolition. Therefore other temporal powers had to be called upon to make room for the Church of Christ, for the Word and the Sacrament. Two ways offered themselves. The first was that the Christians of one place should form a congregation, and elect a clergyman, build a church and school, institute a common fund, and keep discipline among themselves, under the protection and supervision of the magistrate. But for the pursuance of this royal road the state of culture among the people was not sufficiently advanced at that time, especially not in the rural provinces of Eastern and Northern Germany. The war of the peasants closed it for ever. So Luther took the other road. He appealed to the government. He felt justified in doing so, for he set great store by the office of its members, regarding them as the deputies of God. He accounted it a Christian government's duty to perform services of Christian love, he expected them to show themselves to be Christians by giving opportunity to the Church of Christ. With hard words he rebuked the princes for their carelessness and disinclination regarding this work.

But what was it he asked from the governments of the empire, of the various countries, and the towns? Nothing but freedom to preach the gospel, and to maintain freedom. He called them to the outward maintenance of the ministry. Temporal power has no authority over doctrine. This sentence is found explained clearly and emphatically in Luther's writings, and in the symbolic books of the Lutheran reformation more than once! But indeed it must be conceded, the mediaeval opinion that there should be but one kind of services in the country, and that the Government were obliged to suppress idolatry (and mass appeared to be idolatry to them) was still so strong that the reformers and the reformed magistrates were not infrequently lead to act against their new and great principle themselves.

Thus the problem of reforming the Christian communities devolved on the civil government. But it soon became apparent that their hands were not able to accomplish this work. Their peculiar office, the care of the finances, the support and control of the clergy, the protecting of them against the great land owners and the education of the congregations that they might learn to care for their own wants — was performed in a slothful manner, while what it was not their task to attempt, the quenching of the spirit, and the limiting of the signs of a new life, they did but too industriously.

As time passed, the state to the share of which fell, with the new period, an abundance of new tasks and transactions, tired more and more of its vocation as protecting elder brother to the clergy, and it restricted itself to the most immediate affairs, anxious only lest the Churches should trouble it, and absorb too large a portion of its own life forces. But neither did it occur to the state to release them from its strict and pedantic supervision. The state churches also did not prove large enough for the Holy Spirit of God; many of His witnesses were excommunicated or accused of heterodoxy; so the Church of Christ fled out of the citadels, which the princes had built for Her, for She despises being under tutelage, and protection as much as constraint.

The Church of Christ sought fresh ground whence to proclaim the word, and to prove the Spirit within Her by works. And She found it. While the pulpits resounded with a dull quarrelsomeness, and the Lutheran universities strained at a gnat, and swallowed a camel, the Church of Christ began to manifest Herself first in little intimate conventicles, in "*ecclesiolae in ecclesia*", but soon by means of a literature of singular depth and tenderness which placed types of noblest humanity on the stage of the world, and lifted human thought and ethics to the greatest height. From the writings of men like Spener, Zinzendorf, Lessing, Kant, Hamann, Herder, Goethe, Schiller, Schleiermacher,



Fichte, the believer may catch the voice of the invisible Church although things human, and all but too human chimed with it. Besides tis proclaiming of the Word, the Holy Ghost stirred up His bearers to works of charity and love. August Hermann Francke built an orphan asylum, Canstein founded the Bible society, Pestalozzi gave his great heart full of love to the children of the people, and Oberlin changed a desert into a garden. Wichern sketched a social programme for the Church.

That was the Church of Christ! From her pale sprang the ideal of a new contemplation of the world, of a new humanity and civilization, and a new active fraternity. During the progress of this evolution the established Churches grew ever duller and colder, the differences because of which they struggled with each other, were no longer understood by any one of them, and the "living waters" could spring no more out of the frozen lava of their dogmas, and their services. Then among those who knew what the Churches once had been, and what blessings had flown from the religious communities, an ardent desire arose to resuscitate these bodies, and to fill them anew with piety.

In Schleiermachers' lectures on religion this longing for religious Churches found a touching expression. This famous book proves its author hoped for a radical reform of the ecclesiastical organizations according to the American system, and that he wanted nothing from the state but liberty for the religious people to build Churches for themselves in which they might feel at home.

But the reformation of the ecclesiastical bodies was not carried out according to the ideas of young Schleiermacher, for the state itself stepped in to do this work, and took the initiative in revivifying the religious institutions and establishments. While the tempest, evoked by Napoleon I, burst over the German nation, a strong conviction arose, also with the rulers of the state, that the alienation of the people from sermons and services would strike their souls with disease, and they began to feel ashamed of having for so long neglected religious education. Baron von Stein, the deliverer of Prussia in 1808, was the statesman who showed himself most sincerely and deeply conscious of this. The aim he struggled after was not again lost sight of during the whole of the 19th century, i. e. the strengthening of the churches by state protection on one hand, and on the other by calling in the assistance of the laity.

Of these two ideas the second became a powerful influence only during the last third of the 19th century, while the first permanently and entirely governed the politics of the Prussian and German princes. But in so doing the state went far beyond solicitous care for the continuance and order of Church communities. The State — i. e. during

the first half of the 19th century, the absolute State, the Monarch — wished to do more. It would of itself produce and compel religious fervour, pure doctrine, ritual and discipline. The state Churches of the post-reformation period wakened to new life. Frederick William III of Prussia made himself executor of this idea, and devoted all his royal power to it; did his successor not deviate far from these notions, although his father's pedantic and old-fashioned government system irritated his romantic and fantastic mind. Almost all the princes, and governments of the age took the same course, if not all with the same solemn seriousness of purpose. The religious purport of their church reforming activity, their liturgies, etc., was taken from the romantic movement, the ideals of which lay in the past, beyond the philosophy and poetry of Kant and Goethe, in the old strict puritanism, in the Lutheran orthodoxy, and partly even in the unbroken unity of the Catholic church in the middle ages. Only one party of the German protestants, the liberals, opposed these attempts of the state, or the princes, to produce and rule religious life. They judged them inconsistent with the modern state idea rather than with the modern protestant conception of religion. But the liberal party lacked weight, and willingness to endure martyrdom, and an active positive ideal of religious fellowship. They restricted themselves more and more to the request that the ecclesiastical power of the princes should be constitutionally formed, and endeavoured to obtain a share of their power for the communities, or rather for the synods as the representatives of a coalition of communities. Their demands were granted in Rhenish Prussia and in Westphalia first, where the memory of the presbyterian self-government of the 17th and 18th centuries was still living, later also in other German countries and provinces.

But the greater part of the people, and indeed the leading portion not only took no offence at the creative activity of the state in regard to religion, but favoured it in consequence of a spreading dislike to the rationalistic state idea. While the latter had limited the state to the preservation of peace, and of the regulations of the law, romantic philosophy, and historical science formed the idea of a civilization-producing state, of a state representing the personality of the nation, a "makro-anthropos" and drew the entire national life within its province of activity, and effaced the limits which Luther had set to the power of the sword, and rationalism to the work of the state.

By the introduction of the constitutional system, which gave to the people and their representatives a share in political power, the objections to the interference of the state in religious matters, received fresh impetus. The parliament was undenominational; and considering

of strong catholic parties in the larger German states was to be anticipated; even Jews and atheists could become members, and indeed some were elected. It seemed impossible to leave the same influence over church affairs, which the king had exercised, with this undenominational state authority. The only natural consequence would have been to reduce this state influence to the outer support of the most important Church unions of the country, but for the rest to grant them self-government, and self-administration. But so clean a division was not accomplished. Rather did the effect of the introduction of the constitution prove a very fictitious construction of the relations between the state and the evangelical church. The state, now represented by the king and his parliament, claimed for itself supreme power over the church, by which was understood not only a restricting supervision, but a positive patronage. But the actual church government which in this way was separated from the state, was not made over to a committee of the evangelical congregations, but was given to the king personally. It was maintained, renewing an older theory, that the king did not exercise his ecclesiastical power as king and as head of the state — else it would have been shared by parliament, or been abolished — but by virtue of a title in his own right, and as heir, to the "*jurisdictio episcopalis*", to which he succeeded at the time of the reformation, when the old sees became extinct. Neither had his church-government duties ever formed part of his sovereign power, but had been regarded as an "*An-nexum*" as a by-office. If this proved correct, then naturally the Church government of the king was left intact by the introduction of the constitution, and by the division of political power; it remained with him as surely as the constitution could in no wise change his power over the crown land, and the court.

The Liberals declared themselves satisfied with the continuance of royal, instead of civil church government, and concentrated all their efforts upon the constitutional restricting of the king's rule, as also the state had been restricted before, by the institution of representation of the Church unions, by synods which were to share the legislative, administrative, and judicial power of the royal Church authorities, the consistories. Efforts which, as has been said before, were successful, as the royal church government could not but be persuaded that by such restraint they would gain both in weight and reputation, to resist any possible encroachments of the state, i. e. of parliament, on inner-ecclesiastical ground.

The royal church government thus constitutionally formed, and assisted by synods is the foundation of the evangelical ecclesiastical constitution in Germany. Only in unimportant countries the sovereign



the fact of a population of mixed creeds living together, the formation exercises church power to-day, without being tied to synodal organs. In one single district only does the church govern herself under the simple supervision of the state, in Alsace-Lorraine, the country joined to the German Empire as late as 1870.

Curiously enough the Prussian government made no attempt to amalgamate the churches of the countries annexed in 1866 to form a unity with the church of the older provinces. In each of them the king assumed ecclesiastical authority in place of the deposed sovereign. So, to-day, there are no less than seven "Established Churches" in Prussia alone, while the only connection between them consists in the fact of the king being first bishop of them all, albeit in each instance by a different channel. These seven churches have lately, by the urgent request of the state, been persuaded to enter into an agreement for economic purposes, concerning the payment of salaries, and pensions to the clergy, and the support of their widows and orphans.

The organization of the Churches in which German Protestantism at the present time, lives, is therefore as follows:

The thirty-one legally unconnected evangelical established churches of the German Empire, are confederations of the German ecclesiastical communities within a certain territory, which as a rule, is identical with the extent of a separate German state. The separate communities as well as the established churches are compulsory unions like the state, and self-governing corporations, towns, and districts. This compulsory character has been enjoined upon them by the state, and as a result every evangelical Christian is compelled by civil law to belong to the respective church community of his place of abode, as also every community belongs to the established church, and has to submit to her laws and commands.

Every separate citizen, but never an entire congregation has the right to quit the established church without loss of civil rights, according to a settled mode of proceeding. He then loses his claim to the church, as she loses hers to him. He is henceforth regarded as an atheist, unless he joins another Church or denomination. Besides the established evangelical, and the Roman Catholic churches, and not counting the unions of the Jewish synagogues, we have in Germany a number of other religious denominations, some of which are endowed, by special privilege, with the rights of a corporation, while some are mere organized societies. The formation of new denominations is permitted, if carried out according to the regulations of the law, in most of the German states, in a few the sanction of the state is required.

The evangelical congregations are corporations endowed by common law with self-government. They are represented by two different bodies, a greater and a lesser, elected by the adult male members of the congregation, the clergyman always being chairman, and manager of affairs. He is nominated either by election on the part of the congregational representatives, or by a patron who has the living in his gift, his nomination however being subject to the approval of the government. The acting power of the representatives is narrowly and strictly outlined, partly by the state, partly by the Church.

The church government, the ruling of the entire body of the church, belongs to the sovereign, who exercises it by means of purposely instituted ecclesiastical courts, called consistories, which in the larger established churches are divided into courts of first and last resort. In matters of ecclesiastical legislation they depend however on the assent of the highest synodic assemblies, which proceed by election of the representatives of communities in an ascending line from the synodic assemblies of the districts and provinces, a mischievous system of election by which a bare majority of the first standard is enabled to send deputies of their own persuasion only to the next, and so to prevent the minority from being represented at all. The presidents and the committees of the synods also assist the Church government in some matters of administration and jurisdiction.

Resolutions of the synod in matters which appear to touch the interest of the state, as for instance, the purchase of ground property, or buildings, and the fixing of the amount of parochial rates to be paid, as well as ecclesiastical laws brought about by agreement between the consistories and the synods, all need the approbation of the state, either of the provincial authorities, or the state ministry, and in some important cases the Diet. With the exception of these few arbitrary reservations the state does not concern itself with what the sovereign church power does or leaves undone, with or without the help of synods.

On the other hand the law of the state has granted weighty privileges to the corporations of the ecclesiastical self-government — always subject to the approval of the church government which is responsible to the state for everything — privileges which include above all the judicial personality, the right to buy and to sell, to inherit, to make contracts, and to levy taxes to a maximum-limit from the members of the communities. The state also lends its executive power to the legitimately passed orders of the ecclesiastical government, for example, to the exacting of taxes, or the carrying out of verdicts against the clergy and dependents.

Finally it should be mentioned that the state without any legal obligation not only defrays the expenses of the maintenance of the ecclesiastical-court authorities, but also gives very considerable subsidies towards the salaries of the clergy, their pensions, and their widows and orphans fund.

I trust to have been successful in proving that in Germany the state and the evangelical churches are connected in a most singular and intricate fashion. If we mean by the word "state" the constitutional power of the government and parliament, the church in Germany is all but free from the state. But if we take the word to stand for the princes of the various realms — and in Germany the monarchs have greater power than in most other countries — then the church is entirely in the hands of the state, for the monarch is the ruler of the church.

This is the result of a long evolution of ideas, surely it must not be the end!

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Addresses of: Miss Dr. Gertrud Blümer of Berlin, Germany; Miss Helene von Dungen of Darmstadt, Germany; Miss Hedwig Winnecke of Strassburg, Germany; Mrs. Elsbeth Kruckenberg of Kreuznach, Germany; Mrs. Prof. Weinel, Dr. of Philosophy, of Jena, Germany; Mrs. Rev. Effie M. Jones, D. D., of Waterloo, Iowa, S. S. A.; Mrs. Clara T. Guild of Boston, Principal Tuckerman School for Pastor's Assistants; Mrs. Herbert Smith of London; Miss Helen Herford of London.
  4. **Religion and Universal Peace.**  
Addresses of: Prof. D. Martin Rade of the University of Marburg, Germany; Rev. Nithack-Stahn of Berlin, Germany; Rev. Francke of Berlin, Germany; Rev. Sigmund-Schultze of Potsdam, Germany, Secretary of the Anglo-German Peace Committee; Mr. J. Allen Baker, M. P. President of the Anglo-German Peace Congress; Dr. W. Blake Odgers, K. C., of London, Director of Legal Studies at the Inns-of-Court; Prof. Th. Ruyssen of Bordeaux, France, President of L'Association de la Paix par le Droit; Dr. David Starr Jordan, of California. President of Stanford University.
- VI. Sermons preached at the Religious Service of the Congress, August 7 th.  
By Rev. G. Schönholzer of Zürich; by Rev. Wm. G. Tarrant of London; by Rev. J. Emile Roberty of Paris.
- VII. Opening Session of the Congress.  
Presidents Address by Hon. Karl Schrader, M. P., of Berlin, Germany.
- VIII. Secretarial Report.  
By Rev. Chas. W. Wendte, D. D., of Boston, U. S. A.

**IX. First Principal Theme of the Congress: „What Religious Liberals of Other Nations owe to the Religious and Theological Science of Germany.“**

Addresses of: Prof. Dr. J. Estlin Carpenter, Principal of Manchester College, Oxford; Prof. Dr. Francis G. Peabody of Harvard University; Prof. Dr. Edward C. Moore of Harvard University; Prof. Dr. G. Bonet-Maury of the Free Faculty of Protestant Theology, Paris; Prof. Dr. H. Y. Groenewegen of Leiden University; Rev. Ter-Minassianz of Armenia; Rev. Tudor Jones of New Zealand.

**X. Second Principal Theme of the Congress: „A Presentation of German Theology and German Church Life.“**

Addresses of: Prof. D. D. Adolf Harnack, Berlin: „The double Gospel in the N. T.“; Prof. Dr. H. von Soden of the University of Berlin: „The Result of Scientific Study of the N. T.“; Prof. D. Hermann Gunkel of the University of Giessen: „The History of Religion and the Science of the O. T.“; Prof. D. August Dorner of the University of Koenigsberg: „Philosophy and Theology in the 19th Century“; Prof. D. Arthur Titius of the University of Goettingen: „Evolution and Ethics“; Prof. D. Heinrich Weinel of the University of Jena: „Theological Study in its Relation to the Church“; Prof. Friedrich Niebergall of the University of Heidelberg: „The Art of Sermon in Germany“; Prof. D. Otto Baumgarten of the University of Kiel: „The Religious Education in Germany“; Prof. D. Webbermin of the University of Breslau: „Problem and Significance of Religion-Psychology“; Prof. D. Wilhelm Bousset of the University of Göttingen: „The Importance of the person of Jesus“; Rev. Dr. Erich Foerster of Frankfurt a. M.: „The Organization of the Protestant churches in Germany“; Prof. Dr. Ernst Troeltsch of the University of Heidelberg: „The Possibility of a Free Christianity“.

**XI. Papers by Foreign Delegates.**

Prof. Henry P. Forbes, D. D., of Canton, N. Y.; Prof. Benjamin W. Bacon, D. D., of Yale University, New Haven; Rev. Thomas R. Slicer of New York, U. S. A.; Principal H. C. Maitra of Calcutta, India; Prof. Vaswani of Karachi, India; Prof. Dr. B. D. Eerdmans of the University of Leiden; Prof. Dr. H. von Merezkyng of St. Petersburg, Russia; Prof. Clayton Bowen of Meadville, U. S. A.; Prof. Dr. George Boros of Koloszar, Hungary; Rev. Kristofer Janson of Christiania, Norway; Rev. Dr. Et. Giran of Amsterdam.

**XII. Third Principal Theme of the Congress: „The Sympathetic Relations which should exist between the different religious denominations in Christendom.“**

**1. Between Roman Catholics and Protestants.**

Addresses by: M. Paul Sabatier, Paris; Don Romulo Murri of Rome; Rev. A. L. Lilley of London; Dr. Funk of Stettin, Germany.

**2. Between Christians and Jews.**

Addresses by: Rev. Dr. F. W. Perkins of Lynn, Mass.; Prof. Dr. Emil Hirsch of Chicago; Professor Dr. Hermann Cohen, University of Marburg; Mr. Claude Montefiore of London.

**3. Between Christians and Free-Thinkers.**

Addresses by: Professor Dr. C. Schiele of Danzig, Germany; Mrs. Dr. Hartwich of Koenigsberg, Germany; Dr. Lipsius of Bremen, Germany; Pasteur Wilfred Monod of Paris; M. Paul Hyacinthe Loyson of Paris.

**4. Between Individualists and the Sects, and between the Sects themselves.**

Addresses by: Prof. Dr. Christoph Schrempf of Stuttgart, Germany; Dr. Heinrich Lhotzky of München, Germany; Rev. D. Appeldorn of Emden, Germany; Rev. T. Rhondda Williams of Brighton, England.

**XIII. Fourth Principal Theme of the Congress: „The Sympathetic Relations which should exist between Christianity and the other great World-faiths.“**

Addresses by: Prof. Dr. E. Montet of Geneva; Rev. H. Minami of Tokyo, Japan; Prof. D. B. Jayatilaka of Colombo, Ceylon; Editor Promethe Loil Sen of Calcutta, India; Principal Heramba Chandra Maitra of Calcutta, India.

**XIV. Closing Session, August 10 th.**

Address of: Père Hyacinthe Loyson of Paris.

**XV. Supplementary Addresses at Weimar.**

Prof. Dr. Rudolf Eucken of Jena, Germany; Rev. Paul Jaeger of Karlsruhe, Germany; Lic. Karl Bornhausen of Marburg, Germany.

**At Eisenach.**

Addresses by: Prof. Schmiedel; Hon. Karl Schrader.



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